THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE FIRST MEETING OF THE NEW YORK CONFERENCE, NOVEMBER 2, 1856.

(*From the "Mormon."*)

This being the first Conference that has assembled here for a number of years, it may be necessary to make a few remarks in relation to those phases or changes so common to us as a people. Some years ago, there was a flourishing Church in this city, and a Conference, denominated the "New York Conference;" but as our religion differs very materially from that of the Christian world, so do our habits and locations. Had we pursued the course of the religious denominations of the day, we should at this time have had many churches in this city with large congregations attached to them; and had "Mormonism" been something stationary, and confined itself to peculiar localities, this would have been the case, not only here, but all over the world. I remember very well, some years ago, after preaching for a short time in a European city, a number of gentlemen waiting upon me as a committee, and addressing me somewhat as follows—

"Mr. Taylor—a number of gentlemen in our city are very much interested in your preaching, as we consider that you unfold the Scriptures in a more lucid and satisfactory manner, and take a more just, Scriptural, and comprehensive view of sacred things, than we have ever heard any other person do; we have conversed upon the subject in a meeting held in relation to it, and being very desirous to retain you in our midst, we, as a committee, are authorised to lay before you the following propositions—'One gentleman in this city offers a lot to put up a church; another, stone; another will furnish fifty carpenters for two weeks; others offer money, and we have no doubt, but that if you will consent to stay with us, we can soon build you a good church, without any trouble or inconvenience to yourself, and place it at your disposal.'" I replied, "Gentlemen, I am much obliged to you for your kind and generous offer, but I perceive you do not fully understand our principles, which include a gathering, and consequently impose a

necessity upon all those who embrace them, and live their religion, to go to Zion. I seek to build a Church, not of stone, brick, mortar, and wood, but of living stones, to be gathered together, and placed in the Zion of our God; and although I appreciate your liberality and good feelings, I must beg leave to decline your offer."

The faithful in this city, who years ago composed this Conference, are now removed, with very few exceptions, so that on my arrival here, nearly two years ago, I found but two or three of the old stock remaining, whom I could acknowledge as "Mormons." Great changes have taken place since that time, and a new era has commenced in the history of the New York Church, as is evident from the transactions of this Conference. The most of the present assemblage being composed of emigrants from Europe, on their way to Zion; we have here, representatives of England, Ireland, Scotland, and Wales, the Isle of Man, Jersey, France, Germany, and Switzerland, all on the way to the same place, having the same object in view, although resting here for a season. Besides this, the arrival of the Elders into these parts, administering again the words of life and salvation, has caused quite a revival in the old branches around. The latent dormant principles of "Mormonism" have again sprung into life, the light of eternal truth is again filling the Saints' hearts with love and gratitude towards the great Elohim, the August dispenser of so many rich and marvellous mercies. Having drank out of the well of living water, they all possess the same spirit.

Our Conference has been a good and an interesting one; the Spirit of God has been in our midst, and unity prevailed in our councils. As we are here a conglomeration, a living tableau of different nations, it may not be amiss to ask ourselves a few questions.

Professing to be Saints of the Most High, we have to understand something about the principles of truth, and comprehend our true position. As intelligent beings, it is necessary that we should know something about our organization, our origin and our destiny; that we should comprehend fully our relationship to God, and the various duties devolving upon us in all the ramifications of life, and discover the way of bringing our actions in the strictest harmony and conformity with the designs of Jehovah, that we may be the true and faithful reflex of His divine will, and thus gain His approbation while moving in our respective spheres: that we may understand the reason of every step we take, comprehend every doctrine we believe in, every principle we practise, and every ordinance we attend to, that not as foolish, but as wise men, we may fill the measure of our creation, and thus prove ourselves worthy of salvation in the Eternal Worlds.

We, as individuals, have assembled here, in connexion with Church business, for the purpose of lifting up our hearts to God in gratitude for His tender mercies towards us. Many have come some distance from their homes to the meeting in this city. As a people, as Saints of the Most High, we have, or should have a definite object in view, and it may not be amiss for each and every one of us to inquire; Why am I a "Mormon?" Why am I associated with the Saints of the Latter Days? Why have I left my former home, profession, and faith, endured reproach and obloquy, and been pronounced a fanatic, by the world, forsaken by my friends and probably disowned by my kindred, since I might not only have done without it, but have sailed along with perfect ease and a fair breeze with a calm sea, without inconvenience to myself, my friends, my family, or my neighbours? Why have I stemmed the tide of popular opinion, perhaps dissolved my social and family ties, probably left the land of my birth, the home of my childhood; crossed the trackless ocean, and landed among a nation by whom I am as much despised, stigmatized, and shunned, on account of my religion, as in my native land, and associated myself with a people scorned, ostracised, and persecuted by the majority of mankind? Some great controlling principle of action must have operated and impelled me forward, some unknown, hidden spring of the human soul been touched that is unobserved by the world. For not only does it operate upon individuals, but also upon families and communities; it has germinated, grown, spread, swelled, and increased

like a gigantic avalanche, until it has gathered together a mighty host; it has enlarged itself into a Territory of these United States, and is now standing at the door of Congress, asking for admission as one of the Confederation, as a brilliant star in the Constellation of this Union. Yet these thousands have suffered, not only individually, but as a community. They have passed through greater ordeals of privation, persecution, and hardship; they have endured more mobbing, injustice, cruelty, and imposition, than any other people in the United States, or all combined; they have been defrauded of millions upon millions of dollars' worth of property, without redress; they have been robbed, plundered, whipped, kidnapped, banished, murdered, disinherited, and disfranchised time and time again, without sympathy, or a friendly hand stretched forth for their protection, and yet they are one; they have again risen out of the ocean of unheard-of, unparalleled suffering, like as Phœnix out of its ashes; they have again united, again gathered together, and by some mysterious, incomprehensible influence, have been, and are now cemented. As a swarm of bees, when scattered, gather again around the Queen bee, so the "Mormons" have, when driven, gathered around their Prophets and Apostles, and are again united. In the first instance, instinct may be the cause, what is it in the latter? The world have tried systems and organizations almost without number, and have failed in every instance. Those coming under our immediate observation, such as Socialism, Fourierism, Communism, &c., have all accomplished nothing, and fallen to pieces; although aided by circumstances, wealth, talent, the press, philosophy, and individual interest. Where are they now? What has become of "Robert Owen" and his system? What of Cabet and his system? What of Fourierism. The latter has had the support of one of the most popular and influential journals of the present day, the *New York Tribune*, to assist in the organization of the conflicting elements of society, into a consistent order. Where are they now? They are broken up; and what caused their entire failure? They have been let alone, and have quietly fallen to pieces; and why? Because they have not the elements of strength within them; they were devoid of those principles which impart life, light, and intelligence: as the human system when lacking some of its vital energies, so dwindles and decays a social or philosophic system, when destitute of the true energetic, life-giving principle. It is so with all the rest, they have not been persecuted, they have been left unmolested and let alone, and yet they are broken up, whilst the "Mormons," although driven by mobs of ruthless savages, have increased, and still continue to spread and extend, till they have become an object of terror to their former persecutors.

"Mormonism" is, indeed, a problem difficult of solution by this present generation, for while discord and confusion exist everywhere else, politically, socially, philosophically, and religiously, the "Mormons" are a unit. Have we had any confusion during our Conference? No. There has not been one dissenting voice; all is harmony and union; the same spirit prevailed at the Philadelphia Conference, and it is so in Great Salt Lake City; in the latter place, the business is transacted for the entire Church throughout the world, without a dissenting voice. Is this the case with other parties? No. From a small conclave, to a large Conference associated with any other party, they are full of contention and strife, and from a small body of a dozen pot-house politicians, throughout all their various clubs, in their State Legislatures and in Congress, division, disunion, and discord prevails; vituperations, invectives, bitterness, and bullyism abound. They say, division is healthy and good; it may be so, we do not covet it; we have found out the value of union, and appreciate its worth.

Why, I again ask, are the "Mormons" united? Let us search into this matter; there must be some cause for it. In order to do this, we will commence at the foundation, and examine the thing first individually; for all large, material bodies are composed of very small atoms, so our Church, although large, is made up of individual members. Those members form organizations and churches; and those organizations and churches united, form the Church of Jesus Christ of Latter-day Saints. Let us then com-

mence individually, by asking the question, Why am I a "Mormon?" Very few of us were born or educated "Mormons;" we, most of us, had other associations and principles; we believed in other doctrines and ordinances, and floated along the popular current of the day.

"Mormonism" found us enwrapt in all the diversity of notions, creeds, dogmas, and theories; we heard, we believed and obeyed. But before we proceed with the details of the cause, we shall have to search behind this for a first moving cause, whence came "Mormonism?" An answer to this question may be found in the simple, but important fact of a young, illiterate man, having had a revelation from God communicated to him by an holy angel, unfolding the true position of the religious world, describing it in a state of apostacy, and revealing the pure, simple, primitive Gospel, as it existed in the days of our Saviour and his Apostles. He was ordained, and ordained others to the sublime calling of the ministry by the Holy Priesthood, and through revelations from God, visions, and the ministering of angels, he restored the fulness of the Everlasting Gospel, as it was preached by the Apostles and others, having authority anciently, with the same gifts and blessings, the same Priesthood, the same ordinances and organization. Like the ancient disciples, the Elders of this Church went everywhere preaching the words of eternal life.

Many in the United States and in England believed the testimony of the Elders; their words were to you, as a sweet, mellifluous balm, like droppings from the sanctuary, or soft, melodious music to the ear, bringing comfort and consolation to your souls. You were told that those men were deceivers, and Joseph Smith an impostor; stories of a golden Bible, of money-diggers and false Prophets, of whom many should arise in the last days, came, as it were, floating in the air, and reached your ears. After having heard that flood of falsehood, you went to see those men, and found them to be, in very deed, the salt of the earth; they presented to you draughts from the fountain of eternal truth, and brought to your remembrance, things new and old; they unveiled to your view the sacred writings of inspired men; your souls were lit up with the intelligence of heaven, so that you could comprehend the ancient Gospel in all its primitive beauty and harmony; your hearts expanded wide as eternity; the sun of divine truth broke upon you in all his brilliancy and grandeur, the rays of which dispersed mist and darkness, and illuminated the inmost chambers of your souls, with visions of celestial glory. At first this was very pleasant, but when you reflected on your circumstances, you found that consequences thus involved, placed you in another position; you thought of what your friends had told you, that you were deceived and deluded, and that, in a matter of so much importance, you should be very careful, but on a second reflection, did false prophets ever bring the fulness of the Gospel? No. An impure fountain cannot give pure water. Principles, which in all their bearings tend to save and exalt man, must necessarily emanate from the source of eternal light. You reasoned, these men have the truth, the same as Jesus brought, and others have it not, but tell us there is no need of it, and you concluded that it must be true, for the Scriptures say, "Whosoever transgresseth and abideth not in the doctrines of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son," and these men brought the true doctrine of Christ.

Notwithstanding the rumours that were brought in opposition, you found it to be Scriptural in all its parts, and necessarily reasoned, that it was impossible for so many separate and distinct truths, to make one grand lie. Through obedience to the truth, you became involved in a variety of difficulties; you were often deprived of the means of gaining a livelihood; the ties of friendship and consanguinity were dissolved, inasmuch as parents often refused assisting their offspring in the wild struggle of life; children turned often a deaf ear to the voice of humanity, by forgetting their filial duties, and leaving those to whom they owed their existence in this world, unprotected, unsupported and bereaved in their old age, if they should dare to show themselves intelligent self-agents, having a mind of their

own, and striking the pathway of eternal truth. But as the sun, when having been obscured, shines with greater resplendency, and presents himself to the observer more brilliant and glorious from behind the clouds, so appeared the truth, after having penetrated the mist and darkness of superstitious notions, more rich, pure, radiant, and beautiful.

You realized then to a certain extent your accountability; you became aware of your being possessed of an immortal soul, the knowledge of Heaven began to dawn upon your intellect, you felt that you were destined to occupy a prominent place in the arena of humanity, and you said to yourselves shall I confine my mind to a nut shell; shall I allow the divine ennobling principles that are burning in my soul to be paralyzed by sordid pygmean notions; shall I swerve from the path of truth and yield to the falsehoods of man, or shall the noble principles in me bow in servile submission to the threats of a corrupt priesthood, a servile press, debasing popular opinions or the threats of infuriate ruffians? No: Confiding in the arm of Omnipotence, as the rock of salvation, I will dare the combined opposition of men and devils, I will show my energy, my obedience, by embracing the principles of truth.

In the name of the Most High God, I will do His will, commit myself to Him. I will be His servant; this people shall be my people; their God shall be my God; where they go, I will go also; I will suffer if they suffer; I will rejoice if they rejoice; and where they die there will I be buried. These are the feelings which thousands have had, though some have found the trial too strong and have shrunk from the conflict and given way, making a shipwreck of faith and of a good conscience, while thousands and tens of thousands have held fast to the truth and defied the powers of earth and hell, putting their trust in God; leaning upon the arm of Omnipotence, and saying my strength is in Jehovah, and on Him will I rely. You had faith and were baptized for the remission of sins; you received of His Spirit by the imposition of hands; that Spirit opened the visions of futurity to your minds; you understood the Scriptures: you read them with new eyes; you looked at them through another medium; you felt a spirit, a power, an intelligence, a union which you had never known before. The Holy Ghost was your comforter; your mind became calm, serene, and contented through the benign influence of that divine element. You found yourselves moving in another sphere, your thoughts, your views, your feelings, and your very existence were changed, it was a new birth, you were indeed born again of the water and of the Spirit. The veil of Time was withdrawn from your eyes, the Future, the Present, and the Past arose out of the ocean of eternity, unfolding to your enraptured gaze through the vista of centuries, things that had transpired and things that had to come, and you began to long after principles emanating from celestial spheres, you wanted to have a knowledge of the great, sublime, and eternal Light, whose radiant brilliancy illuminates the immeasurable amplitudes of the universe.

As a member of the Church of Christ, you had some interest at stake; you began to realize your position and responsibility, to live for eternity as a mortal and immortal being; to discover, that the great, omnipotent Being whom you so much dreaded, was not so austere, was not so rigid as you had supposed Him to be, not so awful and inaccessible; you began to look upon God whom you formerly had hardly dared to approach, as your kind and benign parent, who is willing to give a responsive tone to every consistent prayer; you felt that you were His child, you called upon Him as a father and then you understood the saying of Jesus, where he says, "I go unto my Father and your Father; and to my God and your God." "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be One in us." You began to learn that it was good to be in subjection to God; you knew that if your children asked for bread, you would not give them a stone, nor for fish serpents; how much more then could you trust your Heavenly Father who knows all our wants even before we ask Him. These were your feelings, this was your position. You knew that you had received the gift of the Holy Ghost, the Spirit of the living God. You breathed

a new atmosphere, you had commenced a new life, and felt like a child happy and contented, full of hope and anticipation of a glorious future. You knew you had entered the threshhold of eternal life; you realized to some extent your position as a mortal and an immortal being. You felt to exclaim, "God is my Father, even the Father of my spirit, I am His child, I will endeavour to please Him, by doing His will, and thus show myself worthy of His name.'" When such feelings spring up in the bosom of man, all is right with him; as an eternal being, inspired by the hopes of celestial glory, he will pass safe through all the ordeals of this probation.

What is the object of man, on entering the Kingdom of God? Is it to acquire wealth, to surround himself with the temporal comforts of this life, and thus merely realise the gratification of his sensual appetite? No, his object is, to leave the sphere of pygmean notions, to soar like the eagle, free and independent in the fields of intelligence, to rise in the scale of being, to get acquainted with principles leading to a knowledge, power, glory, and happiness of divine perfection, and thus secure an eternal inheritance for himself, his progenitors, and his posterity in the celestial Kingdom of God. One of the most important principles taught by the Elders of this Church, is the gathering up to Zion in order to receive instructions at the fountain head, where you can drink out of the well of living water, where the revelations of God are given as a guide to His people, to prepare them for the glorious future, where they shall move in more exalted spheres, and get their parts in a grander drama, where the sun of immortality and celestial happiness will shine in increasing resplendence, through the infinite progression of man's advancement and exaltation. Previous to your departure, you hesitated and asked yourselves—shall I leave my friends, my relations—shall I bid adieu to the parental roof that gave me shelter during my infantile years; dispose of my farm, my house, my possession, and exchange the scenes of childhood, the place of my home for the land of the stranger. And while in a train of such reflections, many felt as bad as the young man to whom Jesus spoke, who said that he kept all the commandments of God from his youth up, and asked what else he lacked; but when the command came forth—"Go and sell that thou hast and give to the poor;" it was too great a sacrifice, too severe a trial, and he went away sorrowfully. Such is the case also with many of the Saints, and many who want to be Saints. The question has often been asked of me, can I not stop here and be saved? There were others, who, being more enlightened and energetic, possessed altogether different feelings; the Spirit had opened their understandings; their whole desire was to fulfil the law of God, and they exclaimed, "Let me go to Zion—I will leave my home, my family, and my friends, and like Abraham of old, I will go to the land which God has appointed for the gathering of His people," and it was literally as the Prophets had said, that they would gather out "one of a city and two of a family to Zion," from whence light, truth, and intelligence should spread unto all nations; where His House should be established in the tops of the mountains, and be exalted above the hills, and all nations should go up thereto: that the ships of Tarshish should bring them from afar, and that they should fly as doves to the windows, that they should come upon mules, dromedaries and swift beasts, upon litters, also with the lame, the halt, and the blind, the woman with the child, and the suckling together.

The Spirit of God when burning in your bosoms, prompted you to continue your journey, and when people pronounced you deluded, and Joseph Smith an impostor, you remembered that Jesus was spoken of by the Jews as being possessed of the devil, as having cast out devils through Beelzebub, the prince of devils, and you experienced that, if a delusion, it was a very happy and consoling one. Inspired by the Spirit of God and unmindful of the scorn and derision of your friends; unmindful of the powerful opposition of this benighted generation, you bade adieu to the shores of your fatherland; riding the billowy ocean, you took your wives and children across the mighty deep, and in the midst of a commotion of the elements you felt to rejoice, because you knew God to be at the helm; thus you hurried on, in order to get to Zion, you felt and knew

you were right, although you scarcely comprehended why. On your arrival on a foreign shore, amidst the chilling blasts of wintery winds, or the colder and more chilly and freezing breath of a heartless world, you still felt buoyed up and sustained by the same omniscient, all-powerful hand; your trust was still in the great I Am; you felt His comforting, cheering presence; you heard the cry of deceivers here, we were called impostors and every other opprobrious name, but you would not believe it any more than in your own land. The same Spirit operated upon you as a consoling, refreshing, and invigorating stimulus, enabling you to surmount all the trials and difficulties which rose around you, like the mountain waves of a tempestuous ocean. This Spirit also revealed to you, that it was right to gather. In relation to the operation of the Spirit upon the minds of those who have obeyed the Gospel, let me refer you to a circumstance that came under my observation. I was preaching in Liverpool, some years ago, on the first principles only, and had not even mentioned the doctrine of gathering, when a sister who had recently been baptized, told me, that she had seen, in a dream, a number of Saints, and myself among them, on board a ship at the dock ready to sail for America, and wished to know the interpretation of it, which I promised I would give at a future time. This was revealed to her through the simple operation of the Spirit of God, even as was promised, by the Apostles of Jesus Christ and the Prophets before them, that, as God saith, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy."

This was the kind of feeling which animated those who rendered obedience to the Gospel; and it still operates upon those who covenant to serve the Lord, and be one with His people. I know what your feelings are, when the Spirit of God influences you, it leads you to seek to do the will of God.

You have striven and struggled and endured; you have fasted and prayed and persevered; you have exerted the energies of both body and mind to accomplish the will of God, and to save yourselves and families. The still small voice of the Lord operated upon your minds, and told you to gather together, and while under the influence of that divine Spirit, you felt you could not rest without making the attempt, and thus companies from a hundred to five thousand at a time, have gone up to Zion. The spirit of the world is division, disunion, disharmony, disorder in religion, in politics, in everything else, while the Scriptures say, "If you are not one, you are none of mine." This Spirit has not only operated upon one, but upon the whole, not only individually, but collectively, and this united, extended, and almost universal operation has led, drawn, and impelled the people together. Like the operations of light, air, and heat, its influence has been felt everywhere, and has operated alike upon all, and like the Great Luminary of the day, it has chased away the darkness, gloom, and uncertainty from the human mind, and wherever its genial rays penetrated, life, light, and intelligence have been the result, and as light makes itself manifest everywhere and the rays of the sun, with the moisture promote vegetation, and cause all nature to bloom, so does the vivifying influence of the Spirit of God, wherever felt and enjoyed, exhilerate, quicken, vivify, instruct, and guide alike all who come under its influence, and as the sun not only enlightens and warms, and fructifies one plant or herb, but all creation, so the same Spirit that enlightens one Saint, does the whole, and consequently leads them to the same thing—they are so many separate parts, yet one, and when united like the stones of Solomon's temple, each one finds his place under the direction of the great architect without confusion; the "Mormon" Church is emphatically *E pluribus unum*.

The world think us strangely deluded to leave our homes, to do and suffer as much as we do for this cause, and many who can conceive no higher acme than worldly emoluments, consider us to have some speculation in view. Some days ago, I was reading a novel, wherein an Elder was represented as trying to induce the people by fine words, alluring

promises, and a variety of worldly inducements to gather to Zion. Why, the man who wrote such nonsense, knew as much of what he was writing about as a bull's foot does about pictures. Did you ever hear any Elder try to persuade you to emigrate to Utah by representing it as an El Dorado, by portraying the natural advantages of that place as those of a second Utopia, where, on your arrival, you would have nothing to do but to gather the sweet fruits of a chimerical paradise, instead of gaining your living by honest labour? No. Your answer would give the lie to this statement; you have obtained a knowledge for yourselves. Some gained this knowledge by the administration of angels; to some, it was revealed by the Spirit of God, to some, by dreams; to others, by visions; to some, by the power of Scriptural evidence and an array of truth, which they found impossible to resist. These are the influences which, combined, have brought this people to obey the truth.

Thus, each individual being strong separately, they are as invulnerable as the adamantine when united. "Mormonism" is not that wishy-washy, milk-and-water, accommodating thing that sectarian religion is, which can be received or rejected at pleasure. A "Mormon's" religion is the beginning, the middle and the end of all things, with him it is interwoven with his life, his existence in time and eternity, his faith is built on the rock of eternal ages, and, like the ancient disciples, he knows nothing else, The people at one time followed after Jesus in great numbers; they thought that he must be a wonderful man who could exert so much power; and they followed him, hoping to obtain some great gain. After he had fed five thousand people with five loaves and a few small fishes, they expected that He would give them all they required, and that they would be spared the trouble of working to obtain a livelihood. But when he said—"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head"—they soon went back and walked no more with him; they found other business to attend to; in fact, they felt disappointed, and thought the speculation was not going to turn out so well as they had anticipated. And when they had all departed, then Jesus said to His disciples, "Will ye also go away?" Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." The foregoing would be the individual reasons, and in them will be found the answer to the question. Why am I a "Mormon?" In view of these things, the question arises. What has gathered this people together in the midst of unparalleled persecutions which they have had to pass through, when all the powers of Church and State have been brought to bear upon them; when they have been mobbed, robbed, persecuted, and driven; when the pulpit and the press have rejoiced over the news, and the whole nation felt jubilant that the "Mormons" were destroyed as they supposed? The answer would be, that it is composed of so many strong, unyielding, invulnerable parts. The individual experience of the separate parts when combined, has formed a mighty phalanx. And when oppressed, driven, and scattered, mobbed, robbed, and disfranchised, there was a spirit within us that others knew not of. That spirit led us again to unite, our object was the building up of the kingdom of God; we knew that God had spoken, that His purposes would be accomplished, and that the puerile efforts of man could not frustrate the designs of Jehovah, and when persecuted in one place, we fled to another; and, like bees that follow the queen bee, wherever the Presidency and Apostles have gone, there the people have followed; and, notwithstanding their repeated mobbings and drivings, they still live, and no power on this side of heaven can help it.

Sometimes you sing, "Whither shall we follow, follow, follow, all the way to Zion; we will follow Thee." It is feelings like these which lead you on; it is under the influence of such feelings that the feeble, the infirm, and the aged have gone with hand-carts over 1200 miles; it was while such feelings prevailed in their bosoms, that the Spirit of God was their shield and buckler, and the dangers and difficulties vanished like the mist before the sun. When Jesus asked his disciples who he was, and Peter replied; "Thou art Christ, the Son of the living God." He answered.

"Flesh and blood hath not revealed this unto thee, but My Father who is in Heaven; thou art Peter, and on this rock will I build My Church." On what rock? On Peter? No. Peter would have been a very poor rock to build a Church upon, and so would any man. It was upon the Rock of Revelation that Jesus said he would build his Church, even direct communication from God to His Church, whereby it might always be led and guided in the right way, ever with a living Spirit and Priesthood.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 21, 1857.

DEATH OF PRESIDENT JEDEDIAH M. GRANT.—By the *Western Standard* of January 17th, we are informed of the death of Jedediah M. Grant, the Second Councillor to President Brigham Young. This sudden and unexpected event will produce feelings of sorrow and mourning among all the people of God, but more especially among those who were intimately acquainted with this great and good man. In early youth he connected himself with the Saints, and has been with them in all their tribulations. His faithfulness in adversity and prosperity—his untiring perseverance and energy of character—his unbounded love for the cause of truth—his warm attachment to the Saints, combined with a free, sociable disposition, have endeared him to the hearts of many tens of thousands.

For many years he occupied the high and important position of one of the seven Presidents over all the Seventies, and was highly respected and beloved in that responsible station. In the capacity of a military officer, as Major General of the Militia of Utah Territory, he served with dignity and honour, and enjoyed the universal approbation and love of all. In the capacity of Mayor of Great Salt Lake City, he was wise, prompt, energetic, and indefatigable, in devising and executing plans for the peace and well-being of the citizens. In the Legislative Assembly, during many sessions, he was unanimously elected Speaker of the House In this honourable position, he exhibited, in a remarkable manner, those traits of character which so eminently qualified him to preside over that dignified body. As a statesman he was surpassed by none. But in the high and holy calling of one of the Three Presidents over the Church of God throughout the world, his wisdom and talents shone most conspicuously. The intelligence and power of the Holy Ghost were upon him mightily. His voice was like a thunder-bolt, and his words like the vivid lightning to the hypocrite and transgressor. The words of burning truth flowed from his lips, piercing, penetrating, searching the inmost recesses of the heart. His unceasing labours, during the past year, in the great work of reformation among the Saints, will never be forgotten in time nor eternity. Though we mourn his loss, yet we can but rejoice when we reflect how calm and

sweet will be his rest for evermore. He has gone to the Paradise of our God: he has gone to join the innumerable host of the redeemed: he has gone to the spirit world to renew his delightful labours in preparing them for the great resurrection day. Farewell, dear brother Grant—Farewell for a short season! Thou hast gone behind the veil; we soon shall follow, and with thee be for ever blest.

NEWS FROM UTAH.

(*From the "Deseret News."*)

Remarks by Elder Joseph A. Young.—Brethren and sisters, as I have the latest news from companies yet on the Plains, and as you are all anxious to hear from them, I have been the first one called upon to speak to you this morning.

You are aware that Captain George D. Grant's relief company left this city on the 7th of October, to go and meet the immigration. Captain Grant kept an express in advance until we reached the Devil's Gate, when he sent three of us on to the Platte river, to see if we could find the companies, or hear of them.

We travelled until the 28th, when we met Captain Edward Martin's company of hand-carts, and Captain Hodgett's wagon company, at a place called Red Buttes, sixteen miles above the Platte Bridge. We met Captain J. A. Hunt's wagon company ten miles below Captain Martin's.

The brethren and sisters appeared to be in good health and spirits. Captain Martin informed us that about fifty-six out of six hundred had died upon the Plains, up to that date. Those who had died were mostly old people.

On the 29th, I returned from Captain Hunt's to Captain Martin's company. Captain Martin had started early in the morning, and when I overtook them their cry was, "Let us go to the Valley, let us go to Zion."

I camped with them that night in the snow, at a place called Rocky Avenue, thirty-six miles east of the Devil's Gate. The next day I journeyed on towards Captain Grant's company, and on the 31st rode into their camp, and found all well.

On the morning of the 3rd inst., Captain Grant sent me and brother Abel Garr on an express to this city. We found plenty of teams at Fort Bridger, and by this time the hand-carts have all the assistance necessary to take them up and bring them in within nine days from to-morrow. There were teams enough, as soon as they could meet them, to bring them right through as fast as horses and mules can travel, and such will be done.

All the companies requested me to inform the Saints in the Valleys that they desired your faith and your prayers, and that they would endeavour to merit them in their journey and after their arrival.

That the blessing of God may attend them is my sincere desire. Amen.

The Companies yet on the Plains.—Elders George D. Grant and William H. Kimball arrived from the Companies yet out, at 11 p.m. of the 24 inst., and bring in a very favourable report, considering the season of the year. Elder Kimball, after a brief rest from his former trips, again started to the relief of the immigration on the 11th inst., in company with Elders Hosea Stout, James Ferguson, and Joseph Simmons, and met them four miles beyond the first station on the Sweet Water.

Elders Grant and Kimball left the Pacific Springs at 3 p.m., of the 20th, and Captain Hunt's and Hodgett's companies would camp there that night. Judge Isaac Bullock and all the men at Fort Supply had gone to their assistance, taking all the oxen down to two years old, and Captain Grant had sent them ten additional horse teams. This assistance would meet them on the 21st, and they would soon roll into Forts Supply and Bridger, where they are advised to tarry until spring.

There was but little snow until they reached the east slope of the Big Mountain; and at the spring at the west base of that mountain they met Elders Joseph A. Young, Brigham Young, jun., Feramorz Little and others, who had gone out to keep the road open. The snow was about waist deep, for some ten rods on the summit, but light, and easily passed through.

Captain Martin's hand-cart company were all comfortable, stowed in wagons, and travelling from twenty-five to thirty miles a day, with Elder Charles Decker leading the first hundred. They camped on Green river on the 21st, would reach Fort Bridger on the 23rd, and this city, probably, on the 28th, and the other hand-cart hundreds will doubtless arrive in quick succession.

Elders Hosea Stout, Heber P. Kimball, James Ferguson, and George W. Grant were at the mouth of Echo kanyon on the 24th, and will arrive this evening, the 25th.

Thus through the kind providences of the Almighty, notwithstanding so late a start, and the opposition of the wicked, and the raging of wintry storms, the immigration will all reach comfortable quarters for the winter, and that too with far less mortality than has often attended companies amply supplied with all the customary facilities for crossing the Plains.

The brethren and sisters so opportunely relieved expressed unbounded gratitude for the prompt, energetic, and ample aid sent to their relief. And well might they be astonished to meet clothing, provisions, men, and teams so liberally and bountifully provided, without money and without price, a circumstance so entirely unusual in their former experience.

DESERET.

(From the "Western Standard.")

President's Office,
Great Salt Lake City,
December 7, 1856.

Elder George Q. Cannon.

Dear Brother—Your welcome letter of October 31st came to hand on the 6th instant, affording me much pleasure to learn therefrom of your prosperity, welfare, health, and good spirits, as also of your fellow-labourers.

Having advised you upon business matters quite fully by last mail, and your letter of the 31st not containing any further queries or views in reference to that subject, I am not aware of any necessity for further present counsel or advice thereon. I approve of your course, and policy in regard to urging upon the Saints the benefit to themselves and the cause, in their promptly paying tithing.

The past current news you will learn from our papers. The weather for some time has been, and continues to be cold, but through the blessings of the Lord, all our emigrating companies have arrived, except two independent ox-train companies, which are now safely quartered at Fort Bridger, and will probably arrive in eight or ten days; for some one hundred and twenty resolute men, with upwards of sixty wagons, and about three hundred horses and mules, have gone out to bring them in, which they will be able to accomplish easily.

Notwithstanding, the companies now out, and the two last arrived hand-cart companies were caught in the cold and storms, owing to far too late a start from Florence, yet the relief so promptly, freely, liberally, and timely sent from here, was so blest in rescuing them, that but few, comparatively, have suffered severely, though some had their feet and hands more or less frosted; yet the mortality has been much less than often attends well fitted animal trains, travelling in good season.

Business remains dull; money is scarce, and becoming scarcer, which will prove a great blessing to the people, if they wisely improve the lesson.

You will observe in the News a brief notice of the death of our beloved brother President J. M. Grant, which

event will strike you as unexpectedly, as it did us, but we have no cause for mourning, for he died the death of the righteous, and has gone to aid Joseph and Hyrum, in a sphere where his faithful labours will subserve the progress of truth with greatly increased power.

The fourteenth General Epistle; brother Grant's obituary, funeral services, and proceedings, &c., will appear in our next paper, but not in time for this mail, which will leave to-morrow morning.

Owing to the unfinished and unfurnished condition of the State House, and the failure of Congress to appropriate therefor, and for other good and sufficient reasons, it is quite probable that the Legislative Assembly, which organizes on the 8th instant, will adjourn to this city at an early date for the remainder of the session, as they can here have superior accommodations for the transaction of their business.

* * * * * *

Ever praying for your welfare, and that of your associates, in faithfulness.

I remain, your brother in the Gospel,

BRIGHAM YOUNG.

Great Salt Lake City,
December 7, 1856.

Editor of the *Western Standard*.

Dear Brother—The California mail arrived last evening. I hasten to write you a few lines.

President J. M. Grant died on Monday evening, the 1st of December, at twenty minutes past ten, after an illness of about two weeks, being seized with chills and fever, then bilious fever, terminating in lung fever; it was a sudden, unexpected shock in Israel. President Grant was in the prime of his life, forty years of age, and in his Priesthood was truly a mighty man in Israel. In the work of reformation going on here, his bow was bent and his quiver full of arrows, which were so well directed, that he had become a terror to evil doers, and a joy and consolation to the righteous.

President Young addressed the concourse of Saints, who met on the 4th to pay the last tribute of respect to his earthly remains, when they were to be laid in the silent tomb, and lifted up the vail from our eyes, so that we indeed felt Jedediah was not gone, but he was still with us and near us in the great work of the last days.

Captain Martin's Company, the last of the hand-carts, arrived on the 30th ultimo. Many with frozen fingers, feet, and hands, having encountered an unusual severity of weather, even for these mountains at this season. We were relieved in our minds, and made happy to see them, notwithstanding their sufferings and hardships, unequalled by any previous immigration: the Saints here have received them with open arms, and treated them as though they were indeed their brothers and sisters.

The last ox-train company is left at Bridger, after caching much of their goods at the Devil's Gate, having been only able to gain that point, with all the assistance that was raised to help them, from here and at Fort Supply. Sixty horse and mule-teams with flour, oats, and hay, have gone to bring them in. The cost of this season's immigration to the Saints in these valleys has been great, besides the sufferings; and for men and teams to start as they have done last week and go into these mountains, where it has been freezing for upwards of a month, and snowing much of the time, is like brethren taking their own lives, and that of their teams in their hands, and going to the rescue of their brethren.

The missionaries appointed in the various wards of the city to preach repentance to the Saints, and get them to live their religion, report the people are awaking to righteousness, putting on the armour of God, and determining, God helping them, to prepare for the coming of the Son of Man, and those events which are nigh, even at our doors.

Many of the Saints are paying their tithing, as though they wished the Lord to know they and all they have got is at the service of the work of the last days.

Yours truly,

W. WOODRUFF.

Great Salt Lake City,
December 7, 1856.

Dear Brother Cannon—The California mail arrived late last evening, and

the regular file of the *Standard* came to hand. The mail proposes to leave in the morning, so that I have had no time to make myself acquainted with the general character of the news; but you may be assured we are glad to hear from abroad, of what is transpiring among the nations. The *Standard* will be prized as a paper that will bring the news regularly, I trust, while the eastern mail from the States is not heard of, as is usually the case for several months during the winter.

You will, of course, be much surprised to hear of the death of brother Jedediah. It was very unexpected to us all; no one seemed to realize the approach of his dissolution. You will, no doubt, get particulars from the Office, together with programme of the funeral proceedings.

The active and efficient part he had taken of late in the ministry, had endeared him to the multitude of Saints who now deeply lament his loss. This we know, wisdom and power characterize all the dealings of God, and we should say "*all is right!*"

The reformation spirit is prevailing to a considerable extent in this city, and in the Territory, so much so, that it is very interesting to be engaged in it.

All important events worthy of note you find chronicled in the *News*, and I deem it unnecessary to recapitulate.

Many of the Elders have arrived from abroad, and they seem spirited and alive, and have become missionaries to the people of this city, and the regions round about.

The weather is now cold, with considerable snow on the ground. Winter seems to have taken hold in earnest, and at rather an early date.

Presidents Young and Kimball are enjoying pretty good health most of the time, and are able to administer frequently to the people.

Please give me an affectionate remembrance to the brethren who are with you in the Office, together with your family, and may the favour of heaven attend you and them, shedding forth the inspiration of the Holy Ghost, to light your path continually.

Your brother and fellow labourer in the kingdom of God,

S. W. RICHARDS.

HOME CORRESPONDENCE.

SOUTH, WILTSHIRE, AND LAND'S END CONFERENCES.

11 Park Row, Easton Road, Bristol,
February 14, 1857.

President Pratt.

Dear Brother—As I am now released to return home, I feel like giving a short report of my labours in this land.

I left Great Salt Lake City on the 22nd of June, 1853, and landed in Liverpool on the 13th of January, 1854. I was appointed by Elder S. W. Richards to labour in the Preston Conference, under the direction of Pastor John S. Fullmer, in which I laboured with much satisfaction, during the year 1854. January 1st, 1855, I received an appointment to preside over the Wiltshire Conference, where I laboured with much delight and success, under the wise counsel of Pastor Atwood. February 1st, 1856, I received an appointment to take the Pastoral charge of the South, Wiltshire, and Land's End Conferences. I entered upon my duties with much pleasure, at the same time feeling my weakness, in filling such a responsible position, but knowing that the God whom the Saints worshipped is a prayer-answering God, I felt to put my trust in Him.

I have laboured during the past year with as much satisfaction as I ever have in any position in the Church. God has been with me in all my endeavours to do good, and I feel to give Him all the honour for the good that has been done during the past year.

Elders Phillips, Hanham, and Joseph S. Schofield have co-operated with me in doing that which has been required of us. The tithing is in successful oper-

ation in this Pastorate. Many take hold of it with pleasure, while others who do not want to labour for the kingdom, find fault with it.

I feel great pleasure in welcoming Elder R. F. Neslen to this Pastorate, as my successor. My prayer is that great wisdom may characterize his movements, and the blessings of God attend him.

The Saints are distributing the printed word, but meet with much opposition. Many of the tracts get burned, and a great portion refuse the second number. The first number is generally taken, and some take the whole series. The brethren and sisters enter into this work with faith that they will do much good with the tracts. The distributers get the names of those who burn the pamphlets, and their names are recorded. I have faith that this circulation will be the means of effecting considerable good, and that many will come forward and obey the truth through reading our tracts.

I will say to all the Saints with whom I have laboured, and to all others, be diligent in spreading the Gospel, be careful to observe every word of counsel that comes from the Prophets of God in this day, listen to the voice of the Lord's anointed ones, whose hearts are to do you good, listen to the Apostles of the last dispensation, who are set to preside over you, seek the Lord and obtain a portion of His Spirit by fasting and prayer, and God will pour out a blessing upon your heads, such as you never have received before. Beloved Saints never be found murmuring or finding fault with those that are set to preside over you, but be as clay in the hands of the potter, that the potters of the Lord may mould and fashion you into vessels of honour.

I must now say farewell to all those with whom I have laboured in this land, and my last counsel to you is, to pay your tithing, and to hold up the hands of the servants of God, and God will be your friend in every time of need. May we meet again in a better land, where the pure love of heaven is revered, by the pure in heart. Amen.

With kind love to you and all the brethren in the Office, I subscribe myself your brother in the new and everlasting covenant,

JESSE B. MARTIN.

SHROPSHIRE CONFERENCE.

February 17, 1857.

President Pratt.

Dear Brother—Before leaving England I wish to address a few lines to you, to let you know my feelings towards the work of God, and towards His servants. I am thankful that through the inspiration of the Spirit of God, you have deemed it wisdom to release me from my labours here, with the privilege of returning to Zion, in company with others of the Elders who have been here long, and have laboured faithfully to build up the kingdom of God. I do not wish to make my communication lengthy, and thereby encroach upon your time, which I know is valuable, so I will be as brief as possible. I bear my testimony to the divine mission of the Prophet Joseph and also to that of Brigham, Heber, Jedediah, and the Twelve; I know that they are Prophets, Apostles, and servants of the God of Abraham. They hold the holy Priesthood which is restored to the earth, through the ministration of angels, and are filled with the light and wisdom of heaven, which is to enable them to build up the kingdom of God on the earth, gather Israel, and sanctify the people.

In the year 1839, I joined this Church by going forth into the waters of baptism; I then made a covenant to keep the commandments of God, and to walk in strict obedience to the counsels of His servants, which I have endeavoured to do up to the present time.

I have been with the Church in her prosperity and adversity, and have shared in her persecutions, and rejoiced with her children in times of peace. I knew the Prophet Joseph when living, and saw his mutilated body when brought from Carthage, where, along with his brother Hyrum, he had suffered martyrdom for the word of God, and the testimony of Jesus. I know that the Lord has been with and blessed this people all the time. In 1849 I went to Utah, and remained there most of the

time until 1853. I was called in the spring of that year to take a mission to Europe, in fulfilment of prophecy pronounced upon my head seventeen years before. I have laboured with much satisfaction on this my first mission to preach the Gospel, and have been blessed and prospered continually. The spirit of truth has been with and guided me in the ways of righteousness, and enabled me to open my mouth in defence of our most holy religion. I know that it is the power of God unto salvation to every one who will believe and obey it.

I arrived in Liverpool November 4th, 1853, and was appointed by Elder S. W. Richards to labour in the Manchester Conference, under the Pastoral charge of Elder John S. Fullmer, which appointment I filled with pleasure. On the 18th of February, 1854, I was called to go to the Shropshire Conference, where I have remained up to this time, doing what good I could. I laboured in 1855 under the presidency of Elder James P. Park, with great pleasure: he is a man who possesses the Spirit of God, which is stamped upon all his words. We did much good the year he presided.

In 1856, I was called by brother F. D. Richards to take the presidency of the Shropshire Conference. With much delight I have laboured in connexion with Pastor W. S. Muir, and those whom he sent to travel in this Conference. Brother Muir's teachings have always proved a blessing to the Elders and Saints, but he needs no eulogising, for his works bear testimony to his fidelity. I have met with many Saints in my travels who will do good all the time, and whose desires are to do the will of God in all things. They have blessed me, and they will in no wise lose their reward.

May the blessings of light, life, and the power of the Holy Spirit rest upon them, that they may rise up in the strength of Israel's God, and shake off their drowsiness, and walk in newness of life.

I have been blessed through the instructions given from time to time in the *Star*. May the Spirit and blessings of God be with you—that life, health, and strength of body may be yours to enjoy, joy, enabling you to do that assigned you—to roll on the great work of God committed to your charge. May you be filled with the revelations of Jesus Christ—may the heavens be opened to your view, and you be enabled to comprehend eternity. May all these blessings be upon you, brothers Benson, Little, Ray, and all in the Office, is the prayer of your brother in the Gospel of salvation,

ALBERT P. TYLER.

VARIETIES.

It is an inexplicable fact that men buried in the avalanche snow, hear distinctly every word uttered by those who are seeking for them, while the most strenuous shouts fail to penetrate even a few feet of snow!

ANTIQUITY OF THE MAGNIFYING GLASS.—It is a curious circumstance that a *bona fide* magnifying glass, identified by Sir Edward Brewster as decidedly and designedly such, was recently found by Mr. Layard in one of the temples of Nineveh. Mr. Layard says that many of the cuneiform inscriptions and other smaller sculptures are so delicately cut and so minute as to be "almost unintelligible without a magnifying glass."

EFFECTS OF TEA.—Dr. John Burdell, a distinguished dentist of New York, boiled down a pound of young hyson tea, from a quart to half a pint, and ten drops killed a rabbit three months old; and when boiled down to one gill, eight drops killed a cat of the same age in a few minutes! Think of it. Most persons who drink tea use no less than a pound in three months; and yet a pound of hyson tea contains poison enough to kill, according to the experiment, more than 17,000 rabbits, or nearly 200 a day; and if boiled down to a gill, it contains poison enough to kill 10,860 cats in the same space of time? Dr. Burdell made similar trials with coffee and black tea, and found the results nearly the same.—*Sunderland's Book of Health.*